Native Sons and Daughters

THE INDIAN REMAINS the most picturesque of all Americans. From the beginning of our history he has been a colorful figure. He is so today despite the doffing of ceremonial garments and the gradual absorption of his kind into the body of American life. And no matter what changes take place in our society, he will always be the first American, the real native son of a land whereon his fathers hunted and fished, built their temporary homes, and reared their children.

THE CENSUS OF 1930 lists the total Indian population at 332,397. A few of these native sons and daughters are to be found in every state of the Union. Little Delaware, a name once borne by a great tribe, has five Indians in her population, while Oklahoma, not so long since the old "Indian Territory," lists 92,725. Arizona follows with 43,726 and New Mexico comes next with 29,941. Altogether there are nearly two hundred Indian tribes represented in this population of native sons and daughters. The three largest are the Navajo, 40,863; the Sioux, 33,168; and the Chippewa, 23,647.

DESPITE THE GREAT INROADS made by disease, the Indian population as a whole is increasing. Various reasons are offered for its growth, the most important being the physical care which in recent years the Indian has received from the government and the Church. Supplanting the old paternalistic concern and service is the modern scientific approach to the problems of health, housing, education, and economic possibilities. Another reason may be found in the intelligence with which the Redman is taking advantage of the health educational opportunities offered him by religious and governmental agencies. A third reason for the increase in population is the fact that as the Indians become more and more enlightened, they themselves are fighting the causes which have pulled them down numerically. The disease from which they suffer most is tuberculosis. One out of every ten Indians, it is estimated, is afflicted with this disease. Another common enemy is trachoma, so costly in its toll in the loss of eyesight and so dreaded because of the peril in which it puts others coming in touch with it. While the birth rate among the Indians is exceedingly high, so is the rate of infant mortality, nearly 37

per cent of tribal deaths being those of children under three years of age. Underlying these conditions are the handicaps of inadequate nourishment, wretched and crowded housing conditions, and ignorance, which open the door to ills white people avoid.

A NEW ECONOMIC OPPORTUNITY is what many of these tribes need. The task before the schools in which Indian children are being educated is that of training for effective living. Then must follow economic opportunities for this newly and better educated generation.

Many of our Indian people are sticking to the soil, farming their lands as in the case of the Umatillas, Sioux, Pimas, and various other tribes. The Navajos raise sheep and sell the wool. The men of the tribe still make silver and turquoise jewelry, rings, bracelets, and necklaces; the women weave the beautiful Navajo rugs which have found their way into the large centers of the country. The women of other tribes also make pottery and weave baskets which are sold to supplement the family's small income. The government has endeavored in recent years to foster the native Indian arts by introducing instruction in the schools as well as by creating markets for reservation-made articles.

The younger Indians, leaving the reservations, are finding their way out into other occupations, locating in cities and towns, and are proving as good craftsmen in printing, plumbing, machine shop work, etc. as white men. At Phoenix, Arizona, for instance, an Indian printer, a painter, and a plumber are working on their own account. Others are shipping clerks and salesmen. Some are in the employ of the express companies. In Albuquerque and Santa Fé Indians are engaged in skilled labor. In Santa Fé a Navajo law graduate is on the staff of one of the leading lawyers of the state. Some of the Indians in this city maintain themselves as artists.* A questionnaire sent to government and mission schools revealed the fact that if given a choice the Indian boy would prefer automobile mechanics as a life work to farming. This is perhaps as any white boy of similar training would choose.

Yet there are many who, after an education acquired in our schools, write rather grippingly as one of our Indian girls did recently after college, "I am finding it a hard thing fitting a twentieth century education into a stone age civilization." But it was an old Navajo medicine man who declared to a visitor at one of our stations that he felt his people needed education first of all. He added that this education should proceed along practical lines in order that leaders would be developed who could direct their group, and so, he declared, "We will be able to meet you white people on your own ground."

*From "The Problem of Indian Administration," by Meriam.

THE RIGHT TO ALL THAT IS BEST in the race in spiritual wealth must be accorded our Red brother. The problem of transfer is no simple one. Barriers of tribal customs, language, race, not unjustified prejudice due to examples of the white man's overbearing greed and disregard of the Indian's rights, and numerous other handicaps must be overcome if the Christ we love and serve is to become the Christ of the American "Indian Road."

The forms the gospel ministry through the Presbyterian Church takes are as varied as the needs of these brethren of ours.

"I WAS SICK and ye visited me," said the Master. To make that visit our Presbyterian Church went out into the desert of Arizona and established a mission in the heart of the Navajo reservation at Ganado, Arizona, including medical service which led ultimately to the building of a ninety-bed hospital, with its outstations, its dispensary and clinics. A few years ago a nurses' training school was organized from which the first class was graduated in November, 1933. While the work at Ganado represents an intensive medical service, it does not stop with this program. It reaches out over the reservation through clinics and visiting nurses. Mothers' welfare clubs teach the Navajo the importance of healthful diet, the care of babies, cleanliness and hygiene in the home. Child welfare conferences are held every two weeks. Effort is made to introduce in the young child's diet cereal and milk to take the place of mutton and coffee. This service is furthered by the fact that at Kirkwood Memorial School, which is part of the mission program, boys and girls are taught preventive health measures, the importance of correct diet, simple rules of hygiene, care of the body, and the laws of sanitation. This is true in all Presbyterian schools for Indians.

Fifty miles away from a railroad, out on the desert, Ganado shines as a light in a needy place, like one of the beacons on its mountains, guiding men along the eternal skyways of him who said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

PIONEERING TO DEVELOP Christian leadership has been the privilege and honor of our Church. The frontier points of this service among the Indian people are numerous. A few may be mentioned in this connection: Tucson Indian Training School where at present the third generation of Indian children are receiving their education. Here amid Christian influences, a sane, practical education is given children largely of Pima, Papago, and Maricopa homes. From this school radiate groups of young people conducting daily vacation Bible schools, Sunday schools, church services, and other forms of Christian work. Tucson believes in an expression of Christianity in life.

At Dwight Indian Training School at Marble City, Oklahoma, a similar service is being given to children up to and including the eighth grade.

At the American Indian Institute, Wichita, Kansas, there is being carried out a constructive program of Christian education in which our own institution, cooperating with the high school and the University of Wichita, is making possible an opportunity for Indian boys to secure the best there is in education.

At the Kirkwood Memorial School, at Ganado, a course of study from primary through high school is offered with emphasis on vocational training. Of a recent graduating class of seven, three planned to enter college, two a government trade school, one a nurse's training school, and one to act as missionary interpreter.

At the Rosamond B. Goddard Community Center, North Fork, California, a home is maintained for Mono Indian boys and girls which makes possible their attendance at the government school where the study course is from the first through the tenth grades. The home aids in character building and in Christian advancement through daily Bible classes. Over sixty are enrolled.

The week-day school of religion, conducted in cooperation with the government school authorities, is one of the most effective pieces of religious education work our Church is doing. In many cases it is cooperating interdenominationally in this project, while in others, as at Sacaton among the Pima people, it is carrying the whole program.

At Phoenix and Tuba City, Arizona; Albuquerque, New Mexico; Chemawa, Oregon; and Flandreau, South Dakota, in close partnership with the government schools, trained leaders are rendering a service that reaches large numbers of children and youth.

IT IS IN THE CHURCH that the enterprise of the Indian Mission finds its ultimate expression. Here the Christian community voices itself in worship, religious instruction, fellowship and evangelism. In these Indian churches a high degree of personal religion is maintained. Places of leadership are not lightly bestowed, and service given is considered an honor as well as a privilege. The Indian church is essentially an evangelistic church. Its outreach is to others. Its message is one of the Evangel. It utilizes the social pull of Indian life, and through camp meetings, revival services, choirs, and other group activities presents the claims of Christ upon the human heart for faith, love, and service.

The Presbyterian Church in the U. S. A. has always had a ministry to the Indian. Far back at the beginning of the nineteenth century our General Assembly laid upon its Committee on Missions the responsibility of carrying the gospel of the Lord Christ to the Red men of the forest. Gideon Blackburn, the first missionary to be commissioned formally by the Church to this task,* Samuel A. Worcester, Marcus and Narcissa Whitman, Charles H. Cook, and

*Previous to this, missionaries such as John Eliot, Azariah Horton, David and John Brainerd, had been appointed by committees from the Church in Scotland and newly organized presbyteries in this country.

others are on the list of those who answered the missionary call to the Indians. Their names are not written in water. The lives they influenced, the churches that grew out of their efforts still speak to us of the power of a great gospel.

The Presbyterian Church is preaching the gospel at the present time to tribes located in twenty-one states in thirty distinct Indian language groups:

Apache	Hoopa	Navajo	Pima	Sioux
Arapahoe	Keresani	Nez Perce	Quinaelt	Spokane
Cayuse	Makah	Ojibway	Seminole	Tanoan
Cherokee	Maricopa	Omaha	Seneca	Umatilla
Choctaw	Mohave	Paiute	Shevwits	Ute
Creek	Mono	Papago	Shoshone	Yaqui

Two of these tribes, the Choctaw and the Dakotas, have been organized in their own presbyteries, and are responsible for the work in these.

One hundred twenty-five churches and preaching stations are maintained for the various Indian tribes.

In addition to this service, if we were to list the Indian groups in Alaska among whom we have a flourishing work, we should add three more interesting tribes, the Hydas, the Tsimpsheans, and the Thlingets, people who are producing a remarkably fine group of leaders, who bid fair some day to take over a large measure of the task themselves.

A splendid piece of cooperative work between the Presbyterian Church in the U. S. A. and the Presbyterian Church U. S. is going on at present in the Choctaw field in Oklahoma. There the two presbyteries, Northern and Southern, are uniting in joint annual meetings. They are conducting a cooperative young people's conference on the basis of selected delegates, and are also carrying out plans for a ten day study conference for the ministers of both churches. "Closer cooperation conferences" are the rule in this field. The spirit of Christianity is being manifested to a remarkable degree by these Choctaw Christians.

Some Native Sons and Daughters

THE FIRST NEZ PERCE YOUTH to prepare for the ministry of the Presbyterian Church by way of the university and seminary is Angus Wilson. At present he is attending Whitworth College, Washington.

TWO INDIAN GIRLS, in the first class of its kind to graduate, Adele Slivers and Ruth Henderson, completed their course at the Sage Memorial Nurses' Training School at Ganado this year. They also passed the State examinations and are now Registered Nurses of Arizona, and are at present serving at Ganado in the hospital where they were trained. The Christian training these young women received at the Ganado Hospital will mean much to them as they begin to practice their skill in the hogans on the reservation and are forced to meet the opposition of hostile medicine men and combat the superstition of the Navajos in general. It will not always be easy to persuade mothers that one dose of oil may do more for a sick baby than any number of "sings." But these Christian nurses know the condition they must face and are ready to serve to the best of their ability.

WHEN THE PIMA CAMP MEETING for 1933 was projected, the preparation for that meeting called for a tabernacle sufficiently large to accommodate one thousand. With the bottom out of the agricultural situation, and facing real need themselves, what did these Indian people do? Read the following excerpt from the missionary's letter:

"Besides the Pimas there were present some Papagos, Maricopas, Apaches, and a number of white people. Some of the Indians had traveled as far as 175 miles. Twelve choirs and a quartet were in attendance and the music this year according to the white friends from the outside, was better than it had been for years. At each service some Indian made a ten minute address before the sermon, which was interpreted in each case. All details of all the meetings were handled by the Indians and handled well. Dr. Dirk Lay, of Sacaton, led daily in the prayer service.

"They had to build a new tabernacle, for this was the first year for a long time when the meetings were not held in the large church at Sacaton. It was a

tremendous undertaking in these times to build one large enough to accommodate one thousand people. But it was well done and the work was finished a week early. The Salt River Indians did all the work and furnished all materials except nails, in addition to raising nearly one-half of the entire fund for the camp meeting expenses. The English-singing choir had gone from Sunday to Sunday to neighboring white churches singing their anthems and taking collections. Part of this fund was turned into the camp meeting treasurer.

"Food supplies were made available for Indians who came from outside villages and meals were served to white folks who came. A large quantity of wood had been cut and dried beforehand so that there was plenty for the camp fires of the visitors. Benches were hauled from the churches and chapels of surrounding villages and the Phoenix Indian School.

"One hundred and sixty-nine Indians came forward during the meetings to accept Christ or to reconsecrate themselves."

WHEN LEADERS WERE CHOSEN for the Civilian Conservation Camps among the Papago people it was discovered that every leader selected was a Christian and a Presbyterian, an active church member, and in most cases, an elder of the church. All but the oldest were graduates of Tucson and every one in some way had had contact with the school. Heads of the C.C. camps are chosen for dependability, character, and executive ability.

AT THE CHIN LEE CHURCH in Arizona the congregation discussed the possibility of assuming a share of the missionary's support. At length they decided to contribute the sum of $12 during the present year and to pledge the same amount for the year beginning April 1st. "This is the first case on record where a Navajo congregation has assumed any financial responsibility for the support of the work. While the amount of the gift was small, it has a significance which should be very encouraging to all who are interested in the progress of Indian evangelism. It indicates that the Indians of Chin Lee have been well instructed in the duties and obligations of church membership and that they have an understanding of the principle of sacrificial sharing of their meagre possessions for the sake of furthering Kingdom service."

AS STUDENTS AT GANADO come from non-Christian homes where the Navajo language is used exclusively, an interpreters' class has been organized for the older students at the school. The work of this class is a part of the regular Bible work, and is planned to meet the need for native workers, that they may interpret the Bible and the gospel hymns in their native tongue. The teacher is Mrs. Nonabah Williams, a former Kirkwood Memorial School student, who until recently was in charge of the community station of Cedar Spring.

OVER SEVENTEEN HUNDRED Indian men and women of various tribes are at present in the service of the government. Outstanding among

this number are two from our own Presbyterian family: Ruth Muskrat and Henry Roe Cloud.

In 1930 the government bestowed upon Ruth Muskrat (Mrs. John T. Bronson), Cherokee Indian, member of the Presbyterian Church, the honor of the first appointment of an Indian to a position with its Bureau of Indian Affairs. She was made guidance and placement officer on the staff of this department to act as personnel director and advisor to young Indian men and women who, although equipped, find it difficult to adjust themselves to new surroundings.

In 1931 Henry Roe Cloud, Winnebago Indian, president of the American Indian Institute at Wichita, Kansas, was appointed by the Government to the staff of the Bureau of Indian Affairs in Washington, D. C., as field secretary. He was granted a leave of absence by the Board of National Missions in order to take over this work.

Of the 192 missionaries on the Indian field 57 are themselves Indians.

SUMMARY

Churches and Preaching Stations	125
Neighborhood Houses	7
Mission Sunday Schools	3
Schools	6
Medical Centers	3
Missionaries	192

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